Booklet - 59

پُراسرار بھکاری

With reference

The Mysterious Beggar

www.sirat-e-mustaqeem.com

Shaikh-e-Tareeqat Ameer-e-AhleSunnat
founder of Dawat-e-Islami Hazrat'e Allama Moulana
Abu Bilal Muhammad Ilyas Attar Qadiri Razavi

Presented by: Majlis Maktaba-tul-Madina

پُراَسرار بھِکارِی

Purasrar Bhikari

The Mysterious Beggar

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Aĥl-e-Sunnat, the founder of Da'wat-e-Islāmī 'Allāmaĥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

Translation Majlis (Dawat-e-Islami)
Alami Madani Markaz, Faizan-e-Madina, Mahalla Saudagran,
Old Sabzi Mandi, Baab-ul-Madina, Karachi, Pakistan
Contact #: +92-21-34921389 to 91
translation@dawateislami.net

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Du'a for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will remember whatever you study:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَاالْجَلَالِ وَالْاِكْرَام

Translation

Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Magnificent!

(Al-Mustaṭraf, Vol. 1, pp. 40)

Note: Recite Ṣalāt-'Alan-Nabī once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ / ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	Ḥ/ḥ	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	وِمدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	یِمدّہ	Ī/ī
ذ	Ż/ż	ک	K/k	امدّہ	Ā/ā
ر	R/r	گ	G/g		

Table of Contents

Du'a for Reading the Book ii

Transliteration Chart iii

The Mysterious Beggar

Excellence of Ṣalāt-'Alan-Nabī ﷺ 1

1. Wealth can buy medicine, not cure! 8
2. Sparks of fire and smoke from the grave 9

Charity from Ḥarām earnings is not accepted 11

Destructive effects of a morsel of Ḥarām food 11

3. A crooked grave 12

Will be thrown into Hell 13

4. The deceased sat upright 13

Four narrations on the prohibition of usury 14

5. The grave was full of scorpions 16

Earning from shaving beards is Ḥarām 16

Islamic ruling for Ḥarām possession 17

Madanī marvel of selflessness 18

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

The Mysterious Beggar*

No matter how lazy Satan makes you feel, read this booklet in its entirety that shall provide you wealth of amazing information.

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "O people! Surely that will be emancipated quickest from the horrors and burdens of the Day of Reckoning who recites Ṣalāt-'Alan-Nabī صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in abundance." *(Firdous-ul-Akhbār, Vol. 5, pp. 375, Ḥadīš 8210)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

*This incidence was reported in a Gujrātī newspaper a few days back. I found it extremely alarming; therefore I am presenting what I remember along with a few amendments and comments so that Islamic brothers and sisters may take a lesson from it. Sag-e-Madīnaĥ عفی عنہ

Someone reported: I went to the Madīnaĥ-tul-Auliyā (City of the Saints), Multan Sharīf and visited the glorious shrine of Ghauš Baĥā-ul-Ḥaq Waddīn Zakarīyā Multānī قُدِّسَ سِرُّہُ النُّوْرَانِي to offer my Salām (regard). Having offered Fātiḥaĥ, as I was about to leave, I saw a man who was busy in Du'ā. I drew back in surprise. He was a tall and thin man while his face was reflected in a great suffering. It was really strange how he had a bucket around his neck and the fingers of his right hand were dipped into it. When I looked at him closely, his face seemed familiar to me. I waited until he finished his Du'ā then I approached him and paid Salām. He paid me Salām in return and looked upon me intentionally. Slowly a dull smile of recognition flashed across his dry lips and surprisingly it faded away in the twinkling of an eye. He had lost in his grief again. I asked him the reason for hanging a bucket of water around his neck with his fingers dipped into it. He sighed deeply and said:-

"I have a small grocery shop. Once a beggar came to me and asked for money. I gave him a coin that he received with gratitude and made certain prayer for me before leaving away. The next day he came again to seek money and left with a coin in the same manner. He came daily and every time I would give him something. Sometimes he would stay sharing his grief with me. His grief stricken biography drew my sympathies and I really felt sorry for him. With the passage of time our relationship grew stronger and we became good friends. Our intimate terms went on until he changed his routine and did

not come to me for couple of days. He has never been absent for such a long period. I began to worry of him as fallen ill. His whereabouts were still unknown to me but all I knew was that he lived alone in a small cottage of a deserted area outside the city. I tried hard to trace out his residence and finally got him in a small cottage. As I entered to see him I saw some broken pots scattered around, rags on the floor and no proper house holding. Every inch of his dwelling was depicting extreme picture of poverty and need. He was lying on a broken couch in a corner of the room, and seemed to be in a great deal of pain. His worst condition looked to be irrecoverable. I paid Salām and stood close to him. Having found me there his eyes flashed up a little and gestured sitting next to him. He moved his lips with great difficulty and spoke in a low voice, "Brother! Pardon me for the trick I have played with you." I wondered, "What is that!" He said, "The grief stricken tales that I have told you are not genuine. I have been faking similar stories showing nonexistent miseries to the people for money. Since I have no chance to live anymore I want to disclose everything to you.

I belonged to an affluent family and lived a quite comfortable life. I was married and had number of children as well. Later on, stimulation to work got weaker in me and I loved to pass my life doing nothing. That content eventually ended up in addiction to begging and I became a professional beggar. My wife extremely disliked that profession and she often quarrelled with me over that issue. As time passed, my kids grew up into highly qualified

ones and obtained respectable jobs. They were also displeased to me against that indecent living. They forced me to give up that profession but that addiction of mine had deep embedded in me. Finally that passion for the easy money took me away from my family and I decided to live here alone in this deserted place."

There he pointed towards a pile of rags in a corner and said, "Take that pile away and you will find four sacks under it. Now open any of those." I complied. As soon as I opened the sack, I was astonished to see that it was filled with packets of rupees. That beggar now appeared to me a mysterious one. He said, "All these four sacks are filled with rupees. Brother! I have trusted you and let you know the top secret of my life so it is your liability to act in accordance with my will. You will, won't you?" I consented to act on his will. He said, "Look! I have always felt great affection for this wealth. For the sake of this wealth I lost my family, never consumed well, nor did I dress well, the only source of pleasure which I had throughout my life was money." He then paused for a while and said; "Bring a few packets of rupees to me so that I can hug and kiss it." I took out a few wads from the sack and handed over to him. Immediately his eyes flashed up and clasped the packets with shivering hands. He kissed each of the wads with his eyes and said, "I am putting a unique liability upon your shoulder and this will of mine, must be respected by all means. I want all this wealth of mine to be buried with me." I promised to follow his will. He was kissing the notes desperately, meanwhile a sharp

piercing cry produced from his throat. I was trembling with fear as his hand that was holding the rupees fell down while head tilted sideward and soul left his body.

I regained my condition soon and quickly drew together all the notes that were scattered on his chest or ground and put them back in the sack. I made a tight knot on the opening of the sack and concealed it under the pile of rags. With the help of some men traditional proceeding was performed and he was buried with his desired wealth in a large grave.

After a short period, I began experiencing loss in my business to the extent that I became heavily indebted. The creditors demanded their money back frequently but there was no way for me to pay the dues. One day, I remembered my friend the 'Mysterious Beggar'. I felt so foolish for having buried the sacks of money with him according to his will. Obviously, the money could not benefit him in the grave. If I kept it with me, I would have been rich by now. Satan began suggesting me that it was not too late to recover the money from the grave. I had kept that secret to myself and did never disclose it to anybody. The money must still be there in the grave. That idea sounded good and I became determined to steal the money from the grave.

One night, I approached the graveyard with necessary tools to dig the grave. I was standing nearby his grave and a terrifying silence surrounded me. My heart was pounding to feel in such a horrifying atmosphere and I was covered with sweat. Finally I

nerved myself and began digging the grave. Gradually I regained my confidence and continued to exert strokes one after another until I managed to make a proper crack in the grave. All I needed was to put my hand inside the grave, but I began losing my nerve again. My body began trembling with fear and various scary thoughts were coming to my mind. Conscience of mine was urging me to return and preventing me to destroy the afterlife by taking this Ḥarām money. But greed triumphed over and stimulus of money encouraged me to continue. The lust for money made me overlook the consequences and I put my right hand into the grave. As I was searching for the sack, my hand got in touch with some burning charcoal that made me scream due to the intense pain. Immediately I removed my hand from the grave and ran away as fast as I could.

My hand was severely affected and inflamed portion of my hand irritated hard. I wept and begged for forgiveness to Allah عَزَّوَجَلَّ but could not get rid of the suffering. I have been to many physicians and Hakīms but found no relief. Only soothing treatment is to dip my fingers in water; so I try to keep my right hand in the water all the time."

That shocking story really made me irritated to this world and feeling of hatred to this worldliness grew stronger. I remembered the following verse from the Holy Qurān:

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡهٰىكُمُ التَّكَاثُرُ ۙ﴿۱﴾ حَتّٰى زُرۡتُمُ الۡمَقَابِرَ ؕ﴿۲﴾

In the name of Allah عَزَّوَجَلَّ, the Most Affectionate, the Merciful, piling of more wealth has kept you heedless till you saw your graves.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah At-Takāsir, Verses 1 & 2)

Dear Islamic brothers! Reflect on the destruction caused by the lust of money. The beggar died whilst kissing his Ḥarām money and his friend who went to retrieve that Ḥarām money got into the trouble. May Allah forgive and remit the mysterious beggar and his friend. May Allah عَزَّوَجَلَّ shower these blessings (Du'ā) upon us as well.

آمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

جہاں میں ہیں عبرت کے ہر سو نمونے مگر تجھ کو اندھا کیا رنگ و بو نے
کبھی غور سے بھی یہ دیکھا ہے تو نے جو آباد تھے وہ محل اب ہیں سونے
جگہ جی لگانے کی دنیا نہیں ہے یہ عبرت کی جا ہے تماشہ نہیں ہے

The world has hundreds of lessons
But its colours & hues have blinded you
Have you ever paid attention to this?
The once lively palaces are now deserted?
This world is not a place to put your heart in
This is a place of example, not an amusing spectacle

1. Wealth can buy medicine, not cure!

Dear Islamic brothers! Many Madanī pearls of wisdom can be learnt from this incidence. Especially for those who have been captives of greed, inquisitive to make money, confuse Ḥalāl with Ḥarām, due to the busy schedule of business dealings do not offer congregational prayer in time or even miss their Ṣalāĥ and those who seek peaceful life in money. Remember! Wealth can buy medicine, not cure. Money can attract friends, not loyalty. Wealth can only bring destruction to you but it cannot prevent you from death. Wealth can bring you fame but not respect.

Dear Islamic brothers! Those who have taken to begging as a profession can learn many lessons from this incidence of the 'Mysterious Beggar'. Remember! To beg as a profession is Ḥarām (forbidden) that leads to Hell. The one who begs remaining outside the Sharī'aĥ permitted sphere, is seeking the fire of Hell for himself and the more money he earns in this manner, the more entitled he will be to the flames. Read four blessed Aḥādīš regarding this:

1. The person who begs from people, even if he is not destitute nor he has a large number of dependents to support, shall come on the Day of Resurrection in a stead that there would be no flesh on his face. *(Shu'ab-ul-Imān, , Vol. 3, pp. 274, Ḥadīš 3526)*

2. The person who begs without need, it is as if he eats burning coal. *(Al-Mu'jam-ul-Kabīr, Vol. 4, pp. 15, Ḥadīš 3506, Dār Iḥyā-ut-Turāš-ul-'Arabī Beirut)*

3. He who begs the riches of others to increase his own is asking only for coals, so let him ask a little or much. *(Ṣaḥīḥ Muslim, pp. 518, Ḥadīš 1041, Darār Ibn-ul- Ḥazm Beirut)*

4. He who makes a habit of asking from others to increase his wealth reaches out for a brand of Fire, so let him refrain or continue, as he desires. *(Al-Iḥsān bittartīb, Ṣaḥīḥ ibn-e-Ḥabbān, Vol. 5, pp.166, Ḥadīš 3382, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

2. Sparks of fire and smoke from the grave[1]

He used to pray five times a day regularly. Apart from being wealthy, he was a very kind hearted man. He used to help poor and widows generously and even met the costs of marriage of many orphans. He had also performed Ḥajj. One morning, in 1973, he passed away. On account of his kind and sociable nature he was loved by all his neighbours and friends, so many people gathered at his funeral. The grave was ready and his body was about to be buried in, there happened something very strange!! The grave closed up!!! Everyone was astonished at that unusual happening. The grave was dug once again.

[1] This horrifying incidence was published in Nawā-e-Waqt magazine as a true story. It is being presented in my own words so that Islamic brothers and sisters can learn a lesson from it. Sag-e-Madīnaĥ عفی عنہ

When they were about to lower his body into the grave, the same thing happened! People tried another but got the same result. Finally, they managed to bury him successfully on the fourth attempt. Having offered 'Fātiḥaĥ' people moved back and it was just a few steps away that the ground began to tremble. They were stunned and turned back to see the happening. Cracks had appeared on the grave while sparks and smoke were flaring up and sound of crying and screaming could be heard clearly from within the grave. That made everyone filled with intense fear and they ran away as fast as possible. Everyone was totally mystified by how that apparently very pious, kind, and noble person could be punished. On inquiring and learning about his past they discovered that the deceased was very intelligent from childhood and attained higher education. On completing his education, he used bribery and other influential sources to obtain a job in a government office. He became addicted to the curse of bribery. He purchased some property using that illegitimate money and accumulated a vast amount of wealth. He performed Ḥajj with that money and all of his generosity also stood upon that Ḥarām living. We seek the refuge of Allah عَزَّوَجَلَّ from His عَزَّوَجَلَّ wrath.

حسن ظاہر پر اگر تو جائے گا　　عالم فانی سے دھوکہ کھائے گا

یہ منقش سانپ ہے ڈس جائے گا　　کر نہ غفلت یاد رکھ پچھتائے گا

ایک دن مرنا ہے آخر موت ہے　　کر لے جو کرنا ہے آخر موت ہے

If you go on apparent beauty
You will be deceived by the temporal world
This beautiful snake will bite you
Do not be negligent or you will regret
One day you will die, finally there is death
Do what you wish, but finally there is death

Dear Islamic brothers! Did you see the horrifying result of earning living through Ḥarām means? Remember! According to a Ḥadīš, the one who bribes and the one who takes are both destined to Hell. *(Al-Mu'jam-ul-Awsaṭ lil-Ṭabarānī, Vol. 1, pp. 550, Ḥadīš 2026, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

Charity from Ḥarām earnings is not accepted

Good deeds performed using Ḥarām means are of no use because Allah عَزَّوَجَلَّ is pure and accepts only pure things. The Beloved of Allah, the Mercy to the Worlds صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "That who earns Ḥarām wealth and gives it away in charity, it will not be accepted from him. Whatever he spends will be devoid of blessing, and that which he leaves behind in this world, will become a means for going to Hell." *(Sharḥ-us-Sunnaĥ-lil-Baghwī, Vol. 4, pp. 205-206, Ḥadīš 2023, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

Destructive effects of a morsel of Ḥarām food

It is narrated that when a morsel of Ḥarām food merges in the stomach of the descendant of Adam, every angel of the earth and the sky will curse him until that morsel remains in his

stomach and if he dies in that stead, he shall dwell in Hell. *(Mukāshafa-tul-Qulūb, pp. 10, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

3. A crooked grave

On 27th Jamādi-ul-Awwal 1411 Ĥijrī, a police officer's body was brought to the Ratta-Amral graveyard in Rawalpindi. When his body was to be interred, it suddenly became crooked! At first, everyone blamed the grave-digger so they dug another grave. When the body was moved to inter, the grave became crooked again!! The people became scared and worried. The same thing happened for the third time. The grave would become so crooked that interment of the body was not possible. Finally, everyone attending the funeral prayed for his absolution and decided that they had to bury him in the grave by all means. So, even though the next grave was also turned crooked, they forced the body into the grave and managed to bury him. We seek the refuge of Allah عَزَّوَجَلَّ from His wrath.

اجل نے نہ کسریٰ ہی چھوڑا نہ دارا　　اسی سے سکندر سا فاتح بھی ہارا
ہر اک لے کے کیا کیا نہ حسرت سدھارا　　پڑا رہ گیا سب یونہی ٹھاٹھ سارا
جگہ جی لگانے کی دنیا نہیں ہے　　یہ عبرت کی جا ہے تماشہ نہیں ہے

Death neither left Caesar nor Dārā
Even defeated Alexander the Great
All went with unfulfilled desires
Their fame and fortune left behind
This world is not a place to put your heart in
This is a place of example, not an amusing spectacle

Dear Islamic brothers! A great lesson can be learnt from that terrifying incidence of the police officer. Allah عَزَّوَجَلَّ knows best as to what sins the police officer had committed which made him a lesson for us. Those who seek prominence and recognition should read the following narration carefully:

Will be thrown into Hell

Sayyidunā ʻAbdullāĥ Ibn-e-ʻAbbās رَضِیَ اللہُ تَعَالٰی عَنْہُمَا narrated that the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The person who became the ruler over ten people and made decisions in their disputes and irrespective to that whether his decisions were liked or not, he will be brought on the Day of Judgement in such stead that his hands will be tied to his neck. If he shall have made equitable decisions among people according to the rulings revealed by Allah عَزَّوَجَلَّ and neither taken bribe nor he was unjust, he shall be emancipated. If he shall have gone against the rulings revealed by Allah عَزَّوَجَلَّ, taken bribe and made unfair decisions, his hands will be tied together and he shall be thrown into the Hell and he will not be able to reach at the bottom even after 500 years." *(Al-Mustadrak lil-Ḥakīm, Vol. 05, pp. 140, Ḥadīš 7151, Dār-ul-Ma'rifaĥ Beirut)*

4. The deceased sat upright

Read this horrifying incidence of a cloth trader of Jawĥar-Ābād (Tando Adam, Pakistan) and be alarmed at the wrath of Allah عَزَّوَجَلَّ: According to a newspaper report, a body was brought to

the graveyard. As the Imām started the funeral Ṣalāĥ the deceased sat upright! People got frightened and ran away. The Imām also stopped the Ṣalāĥ and with the help of some people made the deceased lie down. That happened three times. The Imām asked the relatives of the deceased whether the deceased was a usurer. They replied in affirmative. Then Imām refused to perform the funeral Ṣalāĥ! When the people placed the body into the grave, it sunk into the ground deeply. People covered it with soil and went home without offering Fātiḥaĥ. We seek the refuge of Allah عَزَّوَجَلَّ from His wrath.

سود ور شوت میں نہوست ہے بڑی اور دوزخ میں سزا ہو گی کڑی

Interest & bribes are disgusting
And the punishment in Hell acute

Four narrations on the prohibition of usury

Dear Islamic brothers! These kind of frightening incidences are mentioned to produce fear in us about the consequences of committing sins and persuaded to move on the path of Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, the aspects of torments are sometimes unveiled for exemplum; besides, the continuity of horrific torments may befall the sinners. Here the ultimate end of a usurer has been described in the above given incident. Indeed, usury presages the dreadful fate to befall all who involve in the dealing of this great sin. Read four Aḥādīš in order to understand this:

1. It is mentioned in Ṣaḥīḥ Muslim: The Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it and said: They all are equal. *(Ṣaḥīḥ Muslim, pp. 862, Ḥadīš 1598, Dār- Ibn-ul- Ḥazm Beirut)*

2. It is mentioned in Sunan Ibn-e-Mājaĥ that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Usury has seventy three parts, the least important being that a man commits act of fornication with his mother." *(Sunan Ibn-e-Mājaĥ, Vol. 03, pp. 72, Ḥadīš 2274-2275)*

3. If anyone knowingly earns a Dirham in usury, it is more punishable than committing the fornication for thirty six times. *(Musnad Imām Aḥmad bin Ḥanbal, Vol. 8, pp. 223, Ḥadīš 22016, Dār-ul-Fikr Beirut)*

4. It is narrated in Sunan Ibn-e-Mājaĥ that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "On the Night of Ascension (Shab-e Mi'rāj) when I was taken up, I came upon people whose bellies were like houses and contained snakes which could be seen from outside their bellies. I asked Jibrīl عَلَيْهِ السَّلَام who they were. He told me that they were people who had practised usury." *(Sunan Ibn-e-Mājaĥ, Vol. 03, pp. 71-72, Ḥadīš 2273, Dār-ul-Ma'rifaĥ Beirut)*

The renowned exegetist of the Quran, Muftī Aḥmad Yār Khān Naeemī عَلَيْهِ رَحْمَةُ الْمَنَّان commented on this Ḥadīš: "Today if even a small worm is found in the stomach, it affects the health badly

and makes restless. Now imagine the painful condition of the one whose stomach is filled with snakes and scorpions, and the pain he will suffer from. We ask Allah عَزَّوَجَلَّ for His refuge. *(Mirā-tul-Manājīḥ, Vol. 4, pp. 259, Al-Qurān publications, Markaz-ul-Auliyā Lahore)*

5. The grave was full of scorpions

In a village, a barber's last moments of life were approaching while people asked him to recite the Kalimaĥ[1] of which he did not respond. He was asked to recite the Kalimaĥ again. Due to the terrifying hardships of death, he abused the Kalimaĥ[2] and died after a short while. When he was about to be buried, everyone began screaming because the grave that was dug for him was full of scorpions. The people covered the grave and dug another but it was also filled with similar horrifying creature. Consequently they put the body in the grave and concealed it. We seek the refuge of Allah عَزَّوَجَلَّ from His wrath.

Earning from shaving beards is Ḥarām

Those barbers who shave the beards of others, or trim it less than the size of one fist, and make a living out of this dreadful

[1] This is the wrong way to ask someone to recite the Kalimaĥ. The correct way is to get closer to the dying person and start reciting the Kalimaĥ so that the he remembers it and starts reciting it.

[2] It is mentioned in Baĥār-e-Sharī'at, Part 4, Page 158 that a ruling of disbelief cannot be pronounced for any statement of infidelity at the time of death due to the possibility of losing senses out of intense pain of death that he uttered these words in a state of unconsciousness. *(Durr-e-Mukhtār, Vol. 3, pp. 96, Dār-ul-Ma'rifah Beirut)*

sin should learn a lesson from aforementioned horrifying incidence. To earn one's living from such a job is Ḥarām. Beside this, all those who shave or trim their beards to less than the size of one fist in length should be afraid of the wrath of Allah عَزَّوَجَلَّ because this act is Ḥarām. It is mentioned in Waqār-ul-Fatāwā, part 1, page 259: "It is Ḥarām to shave the beard, either one acts on his own or gets it shaved from someone else and the earning living from it is also Ḥarām."

Islamic ruling for Ḥarām possession

There are two types of Ḥarām possession:

1. Ḥarām possession that is obtained by stealing, bribery, force or some other illegitimate means does never belong to the occupant genuinely. The ruling according to Sharī'aĥ is that it is obligatory upon him to return the property to the rightful owner. In case of his death, it should be given to his heirs/inheritors and if these are not found then it should be given as charity without the intention of reward.

2. That which is acquired by 'Aqd-e-Fāsid (earning from an impermissible line of work, for example, usury, barbers who shave the beard or trim it less than a fist etc). The same ruling also applies to this but the only difference is that it is not Farḍ to return the property to the owner or his inheritors. He can give it to charity without the intention of

gaining reward but it is better if he returns it to the owner or inheritors. *(Fatāwā-e-Razavīyyaĥ, Vol. 23, pp. 551-552)*

کرلے توبہ رب عزّوجل کی رحمت ہے بڑی قبر میں ورنہ سزا ہوگی کڑی

Repent Allah's mercy is vast
Lest punishment in the grave be great

Madanī marvel of selflessness

I would like to present a Madanī marvel that occurred to an Islamic sister in an area of Mumbai, India. The weekly Sunnaĥ inspiring Ijtimā' of Da'wat-e-Islāmī, the international non-political movement for the propagation of the Qurān and Sunnaĥ, for Islamic sisters took place on 22nd Ṣafar-ul-Muẓaffar 1428 A.H (12 March 2007). At the end of the Ijtimā' a new Islamic sister came to a responsible Islamic sister and told her that she had lost her slippers. The responsible Islamic sister offered her own slippers to the new Islamic sister. Another Islamic sister, who had been in the Madanī environment for approximately 7 months, came forward and said, "Can't I even make such a little sacrifice for Dawat-e-Islami?" She took off her slippers and persuaded the new Islamic sister to accept them and went home bare feet.

When she went to sleep the most fortunate moments of her life came to embrace her. She dreamt the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, whose blessed face was shinning like the

moon and an old Muballigh of Da'wat-e-Islāmī wearing a Green Imāmaĥ (turban) sitting at the blessed feet of the Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم began to shower the fragrance by saying that, "I like the words very much that you uttered at the time of sacrificing slippers, i.e. 'Can't I even make such a little sacrifice for Dawat-e-Islami'." (Aside from this, The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم showed her great affection to her).

Dear Islamic brothers! Can you perceive the beauty of this Madanī marvel related to self-sacrifice? Excellence of self-sacrifice is enormous and leads one to the stages that he cannot imagine. The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The person who surrenders to others what he chooses for himself shall be forgiven by Allah عَزَّوَجَلَّ." *(Ittaḥaf-us-Sādat-il-Muttaqīn, Vol. 9, pp. 779, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

Dear Islamic brothers! Is it not possible for you to sacrifice just three days in a month for better Hereafter to travel in the Madanī Qāfilaĥ? It needs your attention! Can't we make such a little sacrifice for Dawat-e-Islami?

اللہ کرم ایسا کرے تجھ پر جہاں میں　　اے دعوتِ اسلامی تیری دھوم مچی ہو

May Allah عَزَّوَجَلَّ bless you in this world
O Da'wat-e-Islāmī your fame be widespread

O Allah عَزَّوَجَلَّ! Grant us the ability to show selflessness gladly along with good intentions. Bestow us with the holy death beneath the blessed dome in the beautiful city of Madīna-tul-Munawwaraĥ, burial in Jannat-ul-Baqī and permission to enter Paradise without accountability. Count us amongst the blessed mates of your Beloved صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Jannat-ul-Firdoūs.

آمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

بے سبب بخش دے نہ پوچھ عمل نام غفار عزوجل ہے ترا یارب عزوجل

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Who is deprived of the Heaven?

Ḥaḍrat Sayyidunā Ḥużayfaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ quoted: The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The backbiter will be deprived of the Heaven."

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Madani Method to Earn Reward at Wedding Receptions

While a lot of money is spent in weddings, during the reception make arrangements to set up "Madani Bastay (bookstalls)" (one in the women's section and one in the men's section). Distribute Madani booklets, pamphlets and cassettes etc. for free at these stalls according to your capacity and gain virtues in abundance. You just need to place an order with Maktaba-tul-Madina. In'shaa-Allah عَزَّوَجَلَّ the Islamic brothers and sisters there will take care of the rest of the arrangements. Jazak-Allah عَزَّوَجَلَّ.

NOTE: Arrange similar Madani Bastay (bookstalls) for Eesal-e-Sawaab during occasions such as Siwum, Chihlum, Niaz of Giyarveen Shareef etc. Those Islamic brothers who would like to distribute books like Faizan-e-Sunnat, Laws of Salah and other books, booklets, pamphlets etc. for Eesal-e--Sawaab by having the names of their deceased loved ones printed in these books should contact Maktaba-tul-Madina.

مکتبۃ المدینہ
Publisher: Maktaba-tul-Madina
Faizan-e-Madina, International Madani Markaz (Centre), Baab-ul-Madina
Karachi, Pakistan, Phone: 92(21) 4921389-93/4126999, Fax: 92(21) 4125858